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with a wooden bar or portcullis, making passage impossible until the defenders posted there had been ousted or killed." [1]

In 1818–20 Yermolov commenced operations against the Chechens by the construction of the forts of Grozni ("Threatening") and Vnezapnaia ("Fort Surprise"), while the Armenian General Madatov reduced the Lesghian Khanates of Sheki (with Nukha), Kiuri (with Akhti), Tabasseran, Kara-Kaitagh, Kazi-Kumukh, Khuntzakh (the capital of the Avar), and Akusha (the capital of the Dargo) Khans. In 1822 the central part of the Line was advanced into the Kabardan country, and the tribesmen, ravaged by a fourteen-years' plague, were reduced with cruel severity. Two years later the Chechens were attacked, but succeeded in inflicting several small defeats on the Russians.

The tribes were thoroughly roused by the brutal methods of the Russians, who had marched over their hills, burning auls, carrying off flocks, destroying crops and levelling trees, and there now arose at Ghimri in Avar Daghestan two preachers, Kazi [2] Mullah and Sheikh Shamil, who initiated a movement, Muridism, which at first advocated religious reform, temperance and the cessation of blood-feuds, but soon developed into a fierce agitation, at once religious and political, against the Russians. A common danger had at last united the warring tribes, and the leaders of the movement appealed to that fanatical religious feeling which alone could bind together peoples lacking common national traditions and ideals. Shamil was the more remarkable, although Kazi Mullah, until his death, overshadowed him as Imam, or secular head of the Murids. Desperately brave, a devoted husband and father, Shamil was at the same time cruel, treacherous, and jealous of the success of his subordinate chiefs. He frequently showed himself not only a skilful partisan-leader but a clever strategist, while his success in uniting the tribes was due as much to his administrative and organising ability as to his personal magnetism and power of rousing the religious fervour of the mass of the mountaineers by rhetoric and by a clever assumption of religious sanctity. In the latter respect he has been compared to Muhammad, for he showed a deep knowledge of psychology and an understanding of dramatic effect in the mysterious ceremonies, personal flagellations and supposed communings with the Prophet by which he imposed on the credulity and ignorance of his followers. But as his courage, organising ability and cunning laid the foundations of his

[1] Baddeley, ch. xxxii.

[2] Properly Ghazi.

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175 success, so his cruelty, tyranny, injustice, jealousy and nepotism
669 encompassed his downfall. He alone was responsible for the
resistance against the best troops and generals of Russia during
●159 more than twenty-five years, but he too by his exactions and merciless discipline destroyed the *moral* of the mountaineers and the prestige of the Murids, and brought about the development of that state of mind which eventually made the tribes whom he had led in victory and defeat ready to desert him and to submit to Russian rule.

175 The history of the Russian war against the mountaineers
is largely one of raids and counter-raids, of cruel destruction
726 of crops and villages, of massacres and desperate sieges. In
668 outline it may be divided into three phases: (1) 1829–39—including the campaigns of the first and second Imams, Kazi Mullah (1825–32) and Hamzad Beg (1832–4), the election of Shâmil as third Imam and the apparent extinction of his power after the Russian capture of his stronghold Akhulgo (1839): (2) 1840–49—covering the period of Shamil's greatest victories, when his authority extended from the Caspian to the Daryal and from Elisu to the walls of Grozni; and (3) 1850–59—when Shamil's popularity was gradually waning, and when the Russians were encroaching into the hitherto impassable mountains by a plan of campaign directed rather against nature than against Shamil, which comprehended the systematic levelling of forests and building of roads and bridges.

Space fails us wherein to describe the operations and the desperate fighting that took place during the first two of these periods. But an account of an eye-witness of the destruction of the great aul of Germenchug may be taken as showing the typical and magnificent courage of the mountaineers and the difficulties with which the Russians had to contend. "When the aul was in flames," says the narrator, "the Russian commander proposed to grant quarter to the survivors. The defenders listened to the proposal, conferred together for some minutes, and then a half-naked Chechen, black with smoke, came out and made a short speech, followed by a volley from all the loopholes. What he said was to this effect: 'We want no quarter; the only grace we ask of the Russians is to let our families know that we died as we lived, refusing submission to a foreign yoke.' Orders were now given to fire the houses from all sides. The sun had set and the picture of destruction and ruin was lighted only by the red glow of the flames. The Chechens, firmly resolved to die, set up their death-song, loud at first, but sinking lower and lower as their

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numbers diminished under the influence of fire and smoke." "With hearts like stones," concludes the narrator, "the victors sought the refuge of their tents; and maybe more than one in the depth of his being asked himself, why must such things be? Is there no room for all on this earth, without distinction of speech or faith?" [1]

During the third period (1850–59) the Russians confined themselves to the reduction of the Murids by slower but very efficacious means. In the south they built forts to protect the native States from all invasions; on the north they gradually advanced through Chechnia, and pursued a persistent policy of destroying the forests and of removing the mountain population to the northern steppe. At the same time Shamil's influence was waning. His tyranny bore heavily upon the villagers who, further, were weary of the constant warfare of a nature very different from their traditional raids; and his jealousy and nepotism alienated his lieutenants, the most famous of whom, Haji Murad, deserted to the Russians in 1851, as the result of a plot formed by Shamil against his life.

Simultaneously with the campaign against the eastern tribes the Russians had been engaged in long and tedious hostilities with the Cherkesses and Abkhazians. But the fighting in the Western Caucasus at no time attained to the intensity of that in Daghestan.

The Crimean War, which broke out in 1853, failed even to revive the fortunes of Shamil. The gross incompetence of the Turkish commanders in Armenia gave him little opportunity for co-operation, and he confined himself to two inconsiderable raids into Kakhetia. On the west the British fleet bombarded the Cossack posts along the coast, which afforded some relief to the Cherkesses, who still maintained a guerrilla war there.

In the autumn of 1855 a Turkish army of 20,000 men, under Omar Pasha, landed at Sukhum Kale, and after defeating a small Russian force on the Ingur advanced on Kutais. But the autumn rains made further operations by the badly-equipped Turkish army impossible, while the Mingrelians—much to the disgust of Laurence Oliphant, who was accompanying Omar—received the Turks with marked lack of enthusiasm. Omar reached Sugdidi, but was compelled to retire into winter quarters at Sukhum, whence his troops were withdrawn on the conclusion of the war.

At that time anti-Russian feeling was strong in England,

[1] Baddeley, pp. 373–4.

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At that time anti-Russian feeling was strong in England
175 and a number of fantastic propositions for the dismemberment
648 of the Muscovite Empire were being published. So influential a man as Lord Stratford de Redcliffe advocated the creation of an independent Circassia at the time of the Treaty of Paris, and in 1862 a number of enthusiastic public meetings at Dundee, Preston and elsewhere welcomed Cherkess deputies, who had come to England to petition the intervention of the Queen. But these efforts were of no avail. The Kars and Ingur campaigns had convinced responsible British statesmen that it was too late to attempt to retard the Russian absorption of the Caucasus, and the Treaty of Paris, by ignoring "the Circassian Question," gave the sanction of Europe to the Russian
175 position in those regions.

[668] In 1859 Shamil, deserted by his followers, and surrounded by Russian forts, was driven from his last stronghold, Veden.
[59] Accompanied only by a hundred faithful *murtazeks*, he fled to the mountainous aul of Gunib in Southern Daghestan, where he subsequently surrendered.[1] The war-weary mountaineers had everywhere laid down their arms; the Russian conquest of the Eastern Caucasus was complete.

175 Five years later, in 1864, the last resistance of the Cherkesses
727 and Abkhazians was crushed. Nearly 500,000 of these unfortunate people, together with 100,000 Chechens, emigrated subsequently to Turkey, where the greater number died of disease and starvation.[2] They left their mountain homes a desert, but their place was gradually filled by Bohemian and Cossack immigrants.

During the Russo-Turkish War of 1877–8 there was some unrest amongst the remnants of the western tribes, but Turkish attempts to raise a general insurrection of the Mussulman mountaineers were ineffectual. As a result of the war, the Russians, by the Treaty of Berlin (1878), obtained almost the last remaining areas inhabited by the Caucasian races, Batum and the Ajar hills.

[1] After exile at Kaluga and Kiev, he died on a pilgrimage, at Medina, in 1871.

[662] [2] Some thousand Cherkesses—Chapsughs, Ulikhs, Kabardans and Abkhazians—are settled in the vilayet of Sivas, others in that of Bitlis. The Chechens, after causing much trouble in the vilayets of Kars and Erzerum, finally scattered about the region of Bitlis, Van and Mush, while others settled in the vilayet of Diarbakr.

2 [i.e., during the Crimean War -- Analyst]